And can many of our "worldly" confessors say several sincere, informal words over a grave without a crib sheet? And a church sexton would say that the marriage ceremony performed in our registry offices [zags] is hackwork. So, it should not be surprising that the church "opium" continues to cloud even present-day brains that are enlightened by the sciences. The soul is drawn there where refuge is given.

I had a remarkable dialogue with A. Volokitina, chairman of the Ust-Pechengsk rural sov... Anna Anfinogenovna, with knowledge of the matter, talked about how her countrymen and women live, what they buy in the store, what they subscribe to and read, and how much money they have on their bankbooks. She guiltily became silent only when I asked whether she knew for what reasons Komsomol member Sidorova recently baptized her firstborn, and deputy Petrova, her two sons, who are senior pupils.

"I visit the church only on a patron saint's day," Volokitina admitted frankly. "In order to hear whether there is anything anti-Soviet in the sermons. I once tried to establish contact with the father, and he then and there took the opportunity to ask permission... at times to sit in at sessions and meetings of the ispolkom."

"You did not allow it?"

"What else!"

Brief, but very eloquent indeed. But I liked that seditious initiative of the Ust-Pechengsk father superior very much (true, he is now in another parish). Well, he will not miss his chance, and we? Are we always seeking, finding and seizing any opportunity to look into the human heart—into another soul. Which, maybe, is drawn to us more strongly than to the temple?

... I finished my notes in the Gryazovetskiy Rayon. Three of the 17 parishes functioning now in Vologodskaya Oblast (not counting the newly opened church in Totma) are in villages in the nearby area. Apparently, it is for this very reason that the visiting (vyezdnoye) conference of the department of propaganda and agitation of the Vologodskiy CPSU obkom was held here. The conference examined the question "on the individual approach to the atheistic education of the population." Not bothering the reader with an exposition "of individual shortcomings in the system of party management of atheistic education of the population," I will say, however, that this system is in deep stagnation, if not worse.

There is this kind of a line in the resolution document: "The ideological activ obtains information on the activity of religious organizations in the rayon..." I strongly doubt the truth of this assertion. The rayispolkom showed me such information on the condition: "Not for publication." N. Voronin, a representative of the council on religious matters in Vologodskaya Oblast, when requested to acquaint the correspondent with the activity of the Vologodskaya eparchy [diocese], turned the key in a safe and, excusing himself, said: "All information of this kind goes to Moscow under a "secret" stamp, so I do not have the right."

Secret—just like in a confession. Only it is not known what is being concealed. It looks like it is the fact of their capitulation to the father.

Results of Youth Poll on Religious Issues Reported

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[Article by Ye. Grishina, under the rubric "Sociological Laboratory": "Are We Religious?"]

[Text] The process of renewing society has made the problem of the human being, his spirituality and morality, paramount. In this connection a great deal of attention is being given to questions of the attitude toward religioun, the level of acceptance of religious culture, and its place and role in spiritual culture and in the life of contemporary society.

The Scientific Research Center of the Higher Komsomol School of the All-Union Leninist Komsomol Central Committee conducted a sociological study on this subject. They questioned 420 representatives of the youth intelligentsia and college students in Moscow and Leningrad, including doctors, teachers, engineers, and representatives of the creative professions. In addition, young believers in the non-traditional religious grouping of Hare Krishna were questioned by the identical methodology.

On the basis of the data received we can say that the interest in religion, above all in religious culture and the ethical side of religious teachings, is quite high among the youth intelligentsia: about 40 percent of all the young people surveyed were familiar with religious literature (mainly the Bible, less commonly the Koran and the Talmud), and the interest shows most markedly among the creative intelligentsia.

Young people are attracted first of all by the historical and literary value of these works. In their answers they often speak of the humanism and wisdom expressed in these monuments of religious teaching. It is interesting that some respondents consider the Bible's prophesies timely for the present day; they consider them a kind of "futurology." This is found most commonly among students.

Responding to a question about the reasons for the preservation of religious feelings, almost half of the respondents agreed with the statement that in ordinary ideas there is a mixture of national and religious concepts and that it is often impossible to separate national from religious traditions. Perhaps this is why the growth

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in national self-awareness which has been manifested more and more vigorously in recent years carries in itself somewhat idealized ideas of the role of religion in natinoal culture. Thus, 23 percent of the creative youth feel that national culture cannot exist without religion, and overall 16.4 percent of the respondents hold this point of view.

A fact that draws attention is that four percent think that religion under contemporary conditions is a "form of defense of national interests" and express the opinion that religious fundamentals should be taught in school. About 10 percent of the young people surveyed think that in the process of religious organizations' more active interaction with society they must be represented in state organs, and 14 percent propose organizing broad access to the mass information media for religious organizations.

It appears that such a "radical" position in part of the intelligentsia may be caused by a reaction of rejection of that "atheistic" stereotype that has been artificially imposed for many years. At the same time it is direct evidence of an inadequately mature civic position in some young people, a result of equating the concepts of religion and morality, religion and culture, and so in the ideas of these young people.

A significant number of respondents (about 30 percent) expressed the opinion that one of the primary reasons for the preservation of religious feeling is shortcomings in the system of education and indoctrination, which does not adequately mold a scientific materialist worldview. Thus, to the question, "Did the knowledge received in these classes help you in realizing and formulating principles and goals in life and in searching for answers to the questions that are important to you?" 38 percent answered, "No," and 30 percent were unable to give any answer at all. But this is just one aspect of the general problem of dehumanization of the system of education and indoctrination.

Along with the youth intelligentsia these same questions were answered by a group of young believers, followers of the Hare Krishna cult. The answers to questions about the level of teaching of history and literature are practically the same for both groups. But 70 percent of the believers gave a negative assessment to the role of the humanitarian knowledge received in school. If we consider that the ranks of the believers are filled most often by emotional, suggestible types who are easily wounded psychologically, then the damage to their spiritual world that is caused by the mechanical, stereotyped approach to humanitarian culture could have been the initial impetus to withdraw into religious mysticism. it is not surprising that an absolute majority (95 percent) of them think that religion fosters an awakening of the higher spiritual principle in people.

While traditional, canonical religious culture attracts the attention of about half of the respondents, a majority (80 percent) are interested in questions linked to mysterious phenomena of nature and the human mind (UFO's, telepathy, telekinesis, the biofield, and the like). There is a notable infatuation with dream books, horoscopes, fortune telling, and the like. Although 36 percent consider all of these things a kind of "game" and something to do "from boredom," 32 percent of the young people surveyed link fortune telling with a hope to avoid dangers and unpleasantness and a desire to know one's future, and almost as many say that they have encountered cases which verified certain signs, predictions, and so on.

I would like to point out one other aspect of the problem of non-traditional religion. This is that because of a certain eclecticism and primitivism the so-called "neocults" are unable to perform the religious compensatory function and cannot serve as a adequate means of individual social adaptation. Therefore, politization of the activity of non-traditional religious groups is almost inevitable. This is confirmed by foreign experience, and by our own domestic experience. Most of the existing associations which to one degree or another have a religious (or pseudoreligious) orientation are drawn to consolidation. Steps are being taken to work out common ideas and programs whose purpose is to form a political organization of believers, persons united by "space religion," and so on.

Many Soviet social scientists are now speaking of the "need to refine the existing pactices in classifying believers with religious organizations considering the real processes in the ideology and activity of our country's religious organizations." But while rejecting vulgar atheism which has been imposed on mass consciousness for many years, we must understand that idealized ideas of religion and religious organizations are also unwise and usually result from inadequate theoretical literacy and humanitarian culture.

Under conditions of continued democratization of public life in the country the activity of religious organizastions, including the non-traditional ones, will grow. Overall this is natural, and given all the diversity of the situation there must be broader interaction with religious oragnizations and groups of believers in the social, cultural, and sociopolitical spheres. Joint activity by religious, public, and state organizations offers an opportunity for believers to achieve social self-realization not only in the religious sphere, but also in solving socially significant problems. Such interaction can help reorient the individual and mold a scientific materialist worldview through concrete activity, through solving joint problems that are equally important to believers and non-believers.